



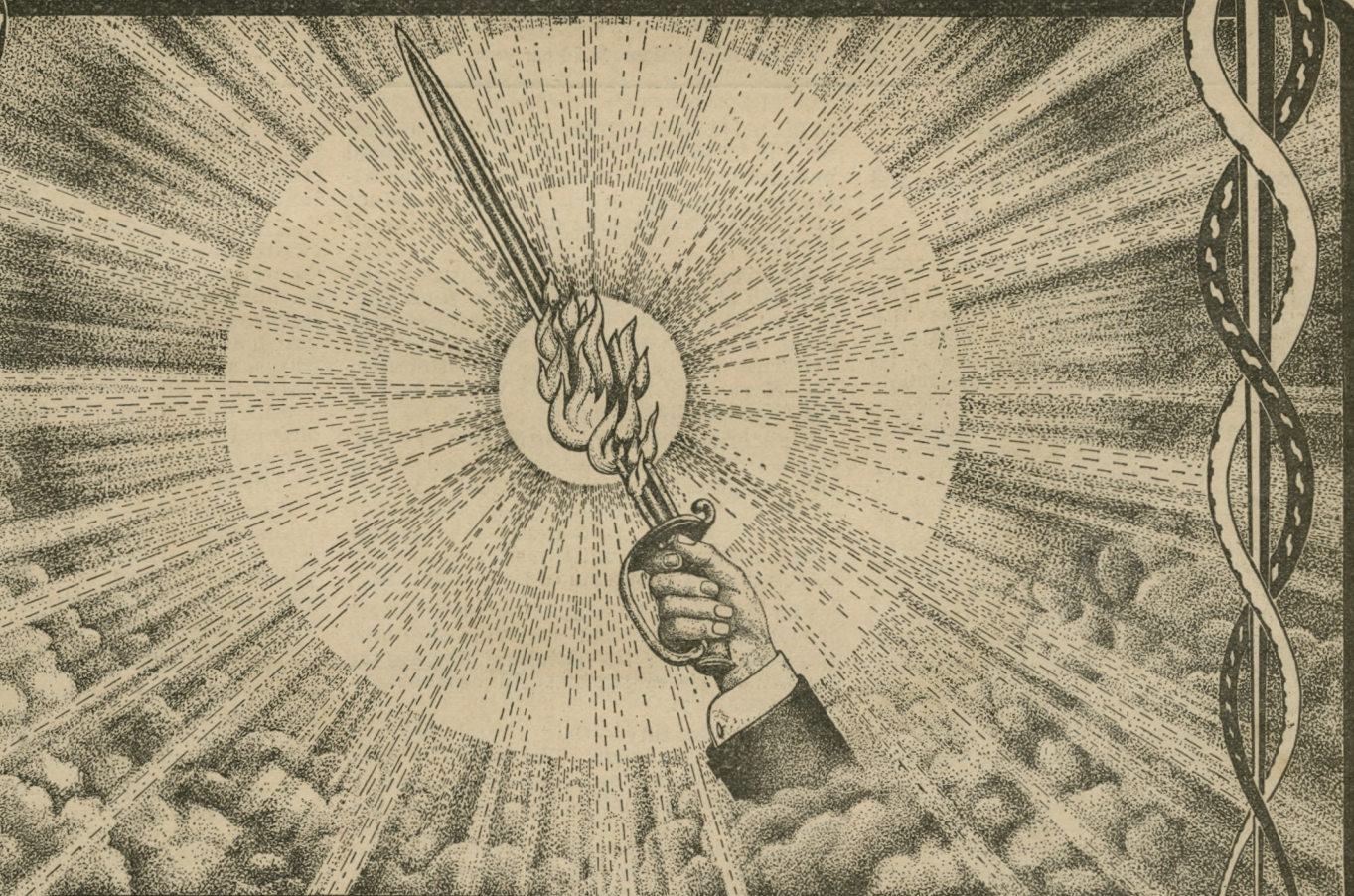
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism in the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., NOVEMBER 1, 1904. A. K. 65.

Whole No. 578.

The Source and Descent of the New Jerusalem.

Preparation for the Manifestation of the City; the Vision Analyzed and Shown to Refer to the End of the Age; the Stone With the New Name.

KORESH.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

THE CAREFUL READER of these passages will notice that the preparation for the descent of the New Jerusalem is the drying up of the sea; for it is declared the sea had disappeared. It is impossible to comprehend the character of this disclosure without a thorough knowledge of the law of natural correspondences. The analogical basis for the analysis and synthesis of this feature of the wonderful vision of the great Seer, must be the physical waters and their sources of supply. No one with common sense will think for a moment that John had any reference to what the world ordinarily calls the sea. John was caught up, it will be remembered, which means that he was in a caught-up state, and he was therefore in the spirit. The things he saw were in the spirit, or from a spiritual point of vision. To give, therefore, the correct natural, literal, or scientific interpretation, the processes of transposition from the spiritual to the literal or natural domain must be taken into account and given their due weight. In one of John's descriptions he saw a body of waters in the spirit, but did not know what it signified. An angel came to him with the explanation and said, "The waters which thou sawest * * are multitudes, and nations, and tongues." In vision, these appeared to John as a body of waters; John's powers of analysis were not sufficient to enable him to comprehend their meaning, and the angel came and defined the vision. It may be known, then, that waters signify peoples.

In the world of physics—or according to the Koreschan nomenclature, in the alchemico-organic world—waters proceed from the conjunction of two kinds of element: oxygen and hydrogen, or their corresponding ethers. These are analogous to the union of masculine and feminine principles and essences in the production of the populace of the natural world. If the waters of the natural or alchemico-organic world, are produced by the union of two elements or essences, the peoples of the world have a corresponding source; therefore, to dry the sea of human life so that there be no more sea, it would be necessary to check the source of those waters. The source of the waters of multitudes, peoples, nations, and tongues is the propagative function. It is necessary, then, to overcome those processes which conduce to the propagation of the race.

If there is to come a time when there will be no more sea, a time when the waters are to be dried up—that is, when the multitudes, peoples, nations, and tongues cease to be, it must be from the cessation of the propagative act with such as can come under the power and within the province of this prophetic scope. Thus the inference is that the sexual life on the natural plane with as many as will become the first-fruits of the resurrection of the dead, will cease. The expression, "There was no more sea," means that the act of propagation ceases. The process of overcoming is in the power to control the sexual desire and inclination. That there will be no more sea, means this and nothing else. It will be understood that for the provision of the descent of the New Jerusalem from the spiritual world to the external and natural, there shall be enforced the celibate condition—a condition which cannot obtain

without the aggregation of people into celibate orders. It is therefore provided that in the end of the Christian dispensation, the tares are to be gathered to be burned.

Inasmuch as the good seed and the tares were sown in the same field, it follows that all men are both wheat and tare, and that therefore, all are wicked; hence the burning process at the end of the age is one in which those who will be saved in the new order will be burned that the wheat may be revealed. The gathering of the tares into bundles to be burned is the aggregation of those who will confess their wickedness, forsake the world, and get into the bundles or communistic communities, for the purpose of entering the fire which is to burn the world—that is, the wicked, the tares who constitute these bundles. This burning is the incorruptible dissolution of the thousands which will disappear now at the end of the world, without experiencing what is called death.

“The tares are gathered and burned in the fire.” This is the great conflagration which comes at the end of the world, the end of the Christian dispensation. An essential preparation for the descent of the New Jerusalem is the aggregation of the bundles or communities throughout the world, for the purpose of that dematerialization necessary to the reunion of the sexes in the creation of the biune beings who will constitute the new race of men. The conflagration will dissolve the tens of thousands of the dual beings, males and females as they now are, and rejoin them into the biunal ones, who then will constitute the Sons of God.

The Son of God who was the generated fruit of the Jewish dispensation, was not like other men. He combined the bride and bridegroom in one. He was the first-fruit of the new genus, the composite man, the man-God, the God-man. He was the offspring of the Almighty, involving in himself every attribute of his Father-mother God. In Him was incorporated the fullness of the Godhead bodily; hence he was Jehovah-God. The regenerated Sons of God, when they appear, will be like him, for they will be his own offspring. Like Him, they will be two-in-one; and when they appear they will constitute the embodiment of the New Jerusalem, which will then have descended into the natural from the spiritual existence. John saw her descending from God out of heaven prepared as a bride adorned for her husband.

Whence was derived this Holy City? The Holy City is the aggregate holy people of the heavenly, interior world. They are to descend into the natural to become natural, the Arch-natural people. In reply to the question, we assert that the New Jerusalem in heaven, the woman which John beheld in his wonderful vision, was derived from the dead body of the Lord who was crucified spiritually “in Sodom and Egypt, where also our Lord was crucified.” Let it be known that as the Lord

was the bread from heaven to be eaten by his church, he was, in the dissolution of his personal form at his theocrasis or translation, converted to the Holy Spirit; and through the impartation of this Spirit he was consumed by the church. Thus by the operation of the Holy Spirit, he was planted and thus descended into the race. It will be remembered that the two Witnesses lay dead in the streets of the great city, which was spiritually called Sodom and Egypt. This great city is the church in its various phases—Catholic and Protestant and their derivatives, in which the Lord descended and died. This death embraced a long period of time; and the first gathering from this death is in the spiritual world, whence the New Jerusalem was observed through the vision of the Seer.

It is declared of the Jerusalem, which is above and is free, that she is the Mother of us all—that is, the Mother of all living. This being the case, she is the Eve which was taken out of the man upon whom the Lord God caused a deep sleep to fall when he took out the woman. The woman taken from the side of the man, the strength (rendered “rib”), is the New Jerusalem, the “mother of the living,” the “mother of us all,” who now is prepared to be brought to her husband who is coming up in the resurrection, whence they will be reunited; for it is said that the woman was brought to the man and they were reunited and became one flesh—biune, not dual. She is the bride of God. She is declared to have the glory of God; and God says, “And my glory will I not give to another.” Therefore she is God.

In recapitulation, let us observe that the New Jerusalem is in the spiritual world. This is the heaven from which she will descend. She will come down into the natural, forming the Arch-natural humanity as the product of the Tree of Life, the product of the processes of regeneration or reproduction. The basis or foundation of her descent is that portion of natural humanity which desires the reunion, and which is willing to make the essential sacrifice to the end in view. It is the giving up of the world and its conditions for the Immortal sonship. Who does not hate death with its concomitants, enough to sacrifice it for the immortal state, the door through which the Eternal city is reached? Who will not let old things cease their uses and pass away for the beatitudes of the Arch-natural condition, in which there is no more death? Let the sacrifice be genuine and complete. Who are they that will come up to the help of the Lord against the mighty—the mighty man of sin who treads the Holy City underfoot?

“And I heard a great voice out of heaven [or as in another version, out of the throne] saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself

shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The foregoing follows the declaration of the descent of the New Jerusalem. God descends through the descent of the New Jerusalem, and takes up his abode with men—that is, God becomes the Arch-natural men, the Sons of God. In this state into which a portion of the sinful humanity will have passed, all of the concomitant conditions of death are dissipated.

In the passing away of the old heavens, they are rolled together as a scroll in one personality—this being the Prophet of whom it is said, "He that overcometh [meaning one] shall inherit all things; and I will be his God [in him] and he shall be my son." This is the reincarnated CYRUS, the resurrected Peter, to whom were given the keys of the kingdom of heaven, the one to usher into manifestation the Empire of righteousness to extend throughout the world. Of the New Jerusalem it is said, "Having the glory of God: her light was like unto a stone most precious [hence, there can be no more precious light; therefore, her light is the light of God], even like a jasper stone, clear as crystal." "To him that overcometh," it is said, "I will give * * a white stone, and in the stone a new name written"—not the personality of Jesus, but another personality; and no man can know this stone but he who has the possession of it.

It is written that "the city lieth four square," by which many ignorant people suppose is signified that it has cubicular dimensions with cubical length, breadth, and thickness. The cubic relations are numerical quantities derived from the unfolding of the cube roots, which raised to their highest powers, constitute the absolutely perfect cube from the unit one; the least square number, two; and the least circular number, three. These are all held in the primary unit, and when evolved must observe in the unfoldment, the definite principles and laws of order. "The city lieth four square," signifies that there is a definite cubical number which constitutes the limit of all measurement, as to the cubic perfection of the coördinate of the sphere.

The most perfect natural thing is the sphere, and its coördinate is the cube. If the perfect natural thing is the sphere, the most perfect spiritual thing is the cube. The perfect spherical number is seven; and for this reason, when the churches have their perfect attainment in the Arch-natural, they consist of the seven churches, which constitute the seven orders of the Arch-natural manhood. The twelve tribes in the spirit will become seven churches in the natural world.

No person who believes the Scriptural prediction will doubt the fact that the New Jerusalem will descend as John has described her; and no one with the least

grain of sense will think for a moment that there is in the material heavens a city fifteen miles square (or as some compute it, fifteen hundred miles square), whose length, breadth, and height are equal. No Jerusalem will descend from the material heavens, because no Jerusalem exists of the cubical character supposed to exist by the rank materialists who profess to believe in the existence and descent of such a city.

The city is the most interior of the existing human race; and from out of the race she will descend. She will descend through the Prophet whom God has prepared for her involution, and whence she will be transposed in the inauguration of the fire kindled in the theocrasis of the Messenger of the Covenant, and imparted to the communistic societies which aggregate for the purpose of transformation from the corruptible to incorruptibility, and from the mortal to immortality.

New Century Studies and Reviews

Lucie Page Borden

THE IMMACULATE CONCEPTION.

Parthenogenesis Classified as a Universal Belief; Analogical and Anatomical Evidences Corroborating the Gospels.

NOTHING HAS BEEN more of a puzzle to the modern world than the account of the miraculous birth of the Lord Jesus from a virgin mother. Since all theogonies embody the thought of virginal beginning for life in its highest form, there seems to be ground for classifying it as a universal belief. At the same time, there is supposed to be no authority for it beyond the writings of ancient times, and some persons consider all these accounts as merely legendary. They furnish, however, conclusive evidence that the men of other days possessed knowledge of a law not in operation now in the human kingdom. If such a law can be found operative in any kingdom of nature, then there is presumptive evidence that parthenogenesis is more than a myth handed down by the ancients.

A sufficient knowledge of anatomy reveals the fact that the human brain is encased in three membranes. Corresponding to them are three layers of gray matter. Each one of these layers has its office in the economy of the brain. The outer one is contiguous to the dura mater, or the hard mother, and lies between that and the arachnoid or spider's web membrane. These three layers of the brain are the seat of cellular activity. The most interior membrane is the pia mater or the "soft mother." Situated at the base of the brain is a confluence of sinuses, called the torcular Herophili. It is not necessary to explain its office beyond the fact that it produces an action of the cerebral fluids corresponding to the heart's impulse.

Now, these three membranes with their interposing layers, are the seat of the mental faculties. The intel-

lectual capacity of the individual is gauged by the quality of his cellular activity. Back of this, however, is an amazing fact—that of the presence of the intervening spheres of spiritual life which are in the cerebral regions. The world of spirits is *in man*, not outside a human habitation. There are millions of spirits aggregated in the brain of every person. They constitute his interior life. He is not aware of their presence, nor does he understand how the subtle relations between him and these tenants in his own brain are maintained. Neither has he mastered the connection between his own mentality and that of his neighbor's.

Knowing the law of the transmutation of spirit to matter, it is possible to understand how the intimate relations between the spirit world and the natural are maintained. This law is accountable for the Immaculate Conception. The influx of spiritual life of a high order into the brain of an ordinary person may bring him into rapport with an entirely new order of life. The materialization of these entities will produce a more highly developed personality. In the case of the ordinary person, those entities which come down from the brain to form the new being, belong to the spheres contiguous to the outer membrane, the spheres into which men pass at death. In the case of the Virgin mother, there was an influx of a more interior degree capable of forming a new being belonging to a higher order of life. The influx came from the mind of Joseph into a mind prepared and sanctified.

This preparation was due to the conservation of the celibate force through a long line of ancestors. The peculiar necessity for producing a woman capable of attracting the spirit of Almighty God—the God who is never outside a human habitation, dwelling in the Holy of Holies in the inmost recesses of the human brain—was the object of the institution of a celibate order among the ancient Hebrews. The manner in which the Virgin Mary was apprised of her own commission shows how the interiors of her own mind had been opened. She was able to see the angel Gabriel and converse with him.

There is an example of virginal conception known in the bee kingdom. If the larva of a neuter bee be placed in a queen cell with that of a drone bee, the result will be a queen bee—that is, biune, male and female in one form. In the case of Joseph the masculine impregnative principle was carried over by mental attraction to the brain of Mary. Here was the queen cell, and as the result of that union the Lord Jesus was manifest, the Father-Mother and Son—the biune life.

The magnetic impulse communicated at the torcular Herophili is carried over to the ethmoid bone, which is the ossifying center. The Lord Jesus became the magnetic impulser of the destinies of the race. The impulse which he gave to the world corresponds to the cerebral impulse and like that, it is carried over to the ossifying center where the materialization of fluids and energies takes place.

Traditions often point back to realistics.

A Surprise in the History of Politics.

IT HAS BEEN SAID that the money issue was not paramount in the present campaign. Look at the morning papers and see what news they bring. There are eleven men pledged to support the democratic candidate by a contribution so colossal that everybody is amazed. There never was a time in the history of the Republic when so much money was brought to bear upon a Presidential election. The democratic committee will be put in possession of eleven millions for the purpose of defeating the man who was brave enough to act in accordance with his convictions, without consideration for the Wall Street magnates. It is a surprise to the whole country to learn that the sum of eleven millions is to be poured out like water to defeat President Roosevelt. He is not only an independent thinker, but he has a firm hold upon the affections of America's greatest men.

The true nature of the case may be discerned by any one who has seen how the men who rally around Judge Parker were alienated from the Administration. The stronger the hold of President Roosevelt upon the people, the more determined is the opposition. The men who are introducing a new feature into American politics are well known as firm believers in the unlimited control of wealth by a few persons. They are aware that the President has tried to curb their unbridled passion for amassing wealth by illegal combinations of capital. It has been said that the republican party was venal. What about these eleven millions of money stolen from the people by fraudulent methods, such as those used by the Standard Oil Company? The crime of venality is not attributable to the men who were foremost in conducting the McKinley campaign, any more than it is to the democratic committee in the present issue. It is perfectly safe to say that if eleven men are each willing to put the sum of a million dollars into the hands of the democratic committee it is because their interests are at stake.

The money issue is the real issue in the Presidential campaign. It is the underlying motive of the bankers and brokers. They are seeking to enhance their gains and legalize those measures which conduce to the increase of private fortunes. These are just the measures which react with dynamic effect in an injurious manner upon the common people. The purpose of the committee is to flood the doubtful states, so as to carry the election. What kind of an effect will this money have upon the morals of the American people? Will it not be detrimental to the national conscience and the national honor? Will it not contradict the very name of "democracy"—the shibboleth of the party which is trying to hinder the election of a candidate who has shown some regard for the interests of the people at large?

The unanswered question is said to be man himself. It has met with a response in the Science which discloses every fact relative to the origin and destiny of human beings.

The Immaculate Conception as Portrayed by Murillo.

IN MURILLO'S PICTURE of the Immaculate Conception the Virgin is poised in mid-air, one foot resting upon the crescent moon. Her hands are pressed upon her breast as if to still the rapture of her throbbing heart. Her eyes look upward and ineffable mystery shines in their depths. The expression of her face defies language. She seems to be bathed in ecstasy. All around her are billowy clouds, and from their covert peep the faces of little cherubs. They thrust their hands out to her and seem to feel that she is the center of their love and delight. As bees cluster about a sweet flower so these cherubs fly toward the Virgin. They represent in a fitting manner, the influx of the Spirit which found in Mary the bride and the mother. Since Murillo was able to depict such a scene in a manner that corresponds to the true nature of the inflowing love whose tide found rest in Mary's bosom, he must have been gifted with surprising insight. The tender theme is not often treated with so complete an apprehension of what the subject deserves.

The ordinary conjugal relation is not the most perfect example of felicity. The fruit of man's union with the daughters of his own race is not only subject to death, but such a union is in no degree competent to fulfil the aspirations of the soul. The inherent greatness of the Son of God was made apparent by his birth from a union of unalloyed purity. The Virgin Mary became the mother of one who represented the fullness of the Godhead clothed in bodily form. She compares only with the Woman of the new era whose bridal day will be crowned with the fruit of immortality. The influx of the same spirit in a more complex aggregation, will be productive of another race—born into full maturity as Minerva is fabled to have come, not appearing as did Jesus in an infant's form.

The beautiful theme of the Immaculate Conception is not only handled with rare insight in Murillo's picture, but it justifies the belief in the reality and the possibility of so stupendous an event as the birth of Almighty God from a human mother. The world has handled this subject roughly. Not even the professed followers of the Savior are able to conceal their skepticism in view of such an "unnatural occurrence." The artists of the middle ages let their thought cling lovingly about the sacred and tender belief, which explains why no modern picture of the Mother of God is half so much in keeping with the subject.

The Individualized Deity.

THE INTRICATE PROBLEM of the divine nature has been constantly exploited. Men of every shade of belief have tried to prove that nothing could be known of God in his essence. Theological controversialists have exhausted themselves in their arguments and yet, there seem to be as many varying beliefs as ever in regard to the matter. Whatsoever men may write and teach, the fact of the existence of Deity in an individualized form has exerted a compelling influence

upon the people of the world for the past nineteen hundred years.

Whatsoever men may think, the influence of the Man of Gallilee on human civilization is an indisputable circumstance. He has been the strongest factor in the development of the race. He was not only a man of obscure origin, but by every one around him, he was rather underrated; yet he became a conspicuous figure in the world's history. It is historically recorded that Jesus was put to death by the Roman soldiery. Whether he rose from the dead as related or not, something gave a wonderful impulse to his unlettered Disciples. They began to disseminate His gospel with an ardor that has its effects upon the modern world.

The individuality of the Lord was His undivided nature. He was holy—that is, he had no temptation to sins of the flesh, for he was an integrality. His biunity was the union of male and female, so that instead of being masculoid or feminoid like the ordinary members of the human family, he had life in himself. God is spirit, but there is no spirit apart from matter. The Man Jesus focalized the spirit of Almighty God. He was, therefore, the Lord, Jehovah, the individualized Deity.

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 Department of Astro-Biology  
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~ Rabon Adonoseperi ~

THE HOROSCOPE OF JUDGE PARKER.

Astrological Delineation of the Character of the Democratic Candidate for the Presidency; a Contrast.

NOT EVEN the most enthusiastic partisan of Judge Parker would be bold enough to assert that he was the possessor of a strong nativity, or that the stars at his birth gave him promise of elevation to any exalted or very prominent public position in the service of his country. In a word, his horoscope is undeniably a weak one, and is therefore in marked contrast with that of President Roosevelt. By this we do not aver that Parker is an especially weak man; on the contrary, there are many indications of intellectual strength that single him out from the general mass of humanity, for many a man may inherit but a feeble mundane horoscope and yet be the possessor of mental powers that are far in excess of another whose opportunities for display are far greater.

The latter degrees of Capricorn were probably rising at the time of birth, and Aquarius was intercepted, thus making the ascendant a composite house. Saturn and Uranus thus become joint lords of the life house in conjunction with Mercury in the constellation Taurus, Uranus being besieged by Mercury and Saturn. This triple union forms the only really remarkable feature in the horoscope, and denotes an intellect of no mean order. It suggests, however, the mind of the student and the scholar rather than that of the politician; of one given to scientific research, literature, and the philoso-

phies, who would seek the seclusion of the study, rather than the publicity inseparable from a political career. Possessed of much ingenuity and of a quiet originality, perhaps unsuspected by those that are not his intimates; thoughtful, contemplative, and generally wise, Judge Parker certainly stands out from his fellows as one possessed of no ordinary mental ability; yet, there is lacking that self-assertiveness, aggressiveness, self-reliance, and independence of character that denotes the man of destiny and the master mind that can rise to great occasions—that is capable of directing large affairs and of undertaking great national responsibilities. Truth to tell, all the stellar indications show Judge Parker to be a man that is decidedly negative in disposition, and we can only assume that the candidature for the Presidency has fallen on his shoulders rather through force of circumstances, than from any innate desire on his part to undertake political responsibilities or to force himself into the public notice.

An analysis of the horoscope shows that both the lights and five of the planets are below the horizon, and that with the exception of Mars in Leo, all the indicators are in the negative constellations; and but a single planet occupies a cardinal constellation. Fixity is the dominating characteristic, and Judge Parker undoubtedly possesses some very clear, fixed, and well-rooted ideas of his own, which he will probably yield up to no man; but he is the very essence of conservatism, and is lacking in all those qualities that go to make up the progressive leader of men, the pioneer of reform, and the radical exponent of a forward policy. If elected he will certainly prove himself the very *beau ideal* of that class of admirers who advocate the selfish stay-at-home policy, and who deprecate the interference on behalf of this country, in affairs that have as their scope a more than national importance. He is a man whose disposition is lethargic, ease-loving, slow, and cautious, yet without the practical, the methodical, and the steady; one in whom the faculty of prescience so necessary to the statesman, has not been developed—who, lacking foresight, will be content to let well alone; whose political horizon is limited by conventionalities; and who will be easily influenced by any *coterie* that places him in power. Lacking any exalted ideals, and seeing in commercial prosperity, however delusive and transient it may be, the true goal and only real objective of the American people, he is a typical representative of democracy in the wider sense of the word—that is, as opposed to the imperialistic idea.

It is certainly a cause for wonder how that any one possessing so weak and negative a nativity, and one that so clearly borders on the mediocre, should have attained to such degree of prominence as the official position that Parker held prior to his resignation in view of his candidature for the Presidential chair. The key, however, to his success in life is to be found in the extremely powerful position of the benefic Jupiter which is culminating at the zenith. This is the dominating planet of the nativity, and it has left its mark

on the personality by reason of the somewhat portly appearance of Mr. Parker; on his mind as imparting to him a natural bent for the law; and on his material fortunes by virtue of what we presume must be an ample share of worldly belongings; and its lordship of the second and eleventh houses, and its disposition of the Moon, argue wealthy allies and social advantages that must have granted him a fairly easy passage through life.

This planet also indicates his hopes, expectations, and ambitions; and it is interesting to note that although Judge Parker is a man who is physiologically and mentally incapable of putting forth strenuous effort to reach any goal that is difficult of attainment, yet the very planet that indicates his highest hopes, at the same time is indicative of a social sphere which, without much personal effort on his part, provides the means of their attainment. This is in marked contrast with the Roosevelt horoscope, where the hopes and their fulfilment are centered in the man himself, on whose personal efforts alone must their accomplishment depend. The question for Mr. Parker at the present time is whether Jupiter is strong enough to override that one planet that above all others stands as a threatening and disturbing influence in his nativity, but which perhaps fortunately for him, will do more than anything else to rouse him into personal activity. We refer to the fiery Mars which, posited in Leo and in the seventh house, was at birth closely applying to the square of Jupiter, and whose dispositor the Sun, was *vis-a-vis* to the benefic. Jupiter has no greater enemy than Mars; and as in this case, he is the depositor of Jupiter and lord of the tenth house, his malefic influence is very pronounced and clearly indicates that there is a choleric side to the Judge's character that is easily roused by opposition, which renders him liable to grave errors in judgment, and constitutes a severe menace to his personal welfare.

Possibly some persons may have thought that we overstepped the mark when we asserted that President Roosevelt was at heart an imperialist, but the horoscope now under consideration fully bears out our estimate of his tendencies, for it is to be noted that the mundane position and disposition of Mars both determine him as indicative of a great public opponent of Judge Parker. Now Leo, the constellation he occupied at birth, is the royal and imperialistic sign; and as Mars is essentially the dominating planet in the President's horoscope, he stands here as the doughty warrior that must be met and if possible, overcome. It is also interesting to remember that Jupiter was on the cusp of the President's seventh house, and that his Sun is now directly opposing him, thus indicating a Jupiterian opponent, which exactly coincides with our estimate of Judge Parker. Both men are now approaching the crisis of their lives, and also what will probably prove to be a crisis in the life of the American nation; and the powers that are indicated by the opposing planets will in each case, be excited to their greatest activity.

The directions of this horoscope that are now operating are by no means devoid of interest, especially as they afford some clue to the prominence into which circumstances have recently forced the Judge. A rule has been laid down by modern astrologers to the effect that the artist should never predict the occurrence of an event that is not forecasted in the radix, even though the directions may appear to point to such a consumation; and if this rule were reliable and were to be strictly adhered to, no one with any judgment would predict the elevation of Parker to the Presidential chair, notwithstanding the fact that the testimonies now operating may at first sight appear to be in his favor.

The Sun at birth was strong by reason of its angular position in the fourth house, yet weakened by its application to the semi-square of its dispositor Venus in Cancer in the sixth—so popularity with the people will not be very easy of attainment; it was also afflicted by the parallel of Mars, his opposing planet, which was also applying to the Sun square. The opposition of Jupiter does not add to the strength of the greater light, whose only support at birth was the sextile of the Moon, the depositor of Venus, which does not give promise of a very powerful backing, although her position is in the second house; and being disposed of by Jupiter, promises much assistance from the money lords.

At the present time the Sun is trine to Jupiter, a powerful aspect, whose virtues are to a great extent nullified by the radical opposition; it is sextile to Mars which is weakened by the radical parallel; it is near the parallel of Mercury, an aspect of no great importance under the circumstances; and finally, it applies by two degrees to the sextile of Saturn, the lord of the ascendant. This last is by far the most powerful testimony in Parker's favor, and in fact, the only one of any real weight, for as the student is aware, Saturn is the natural lord of the mid-heaven, and stands for honor and office; and when he favorably aspects the Sun, the significators of man's true, interior, and real self, great public distinction is often the result. But in this case, Saturn is cadent by position, which largely detracts from the power of his aspect, especially as the progressed Sun is cadent also. The progressed Mars is now sextile to Jupiter, which can have little effect when the radical square is considered. He lacks, however, but two degrees of the trine of Saturn, thus bringing the lords of the first and tenth houses into favorable relationship; but against this must be weighed the fact that the transit of Mars through Leo and Virgo at the present time is rousing into activity all the malignity of Mars into the horoscope, while the presence of Saturn on the ascendant within one degree of the square of the progressed Saturn, goes far to detract from any benefic significance this planet may have.

We have gone into the detail of the directions now operating, because some astrologers have laid stress on the assumed superiority of the directions of Parker over those of Roosevelt, which forms the basis for their prediction in favor of the former's election; and we desired to demonstrate how important it is to balance the strength of the directions with that of the radix. We have not by any means voiced all there is to say in connection with the destinies in either horoscope; but if the student will carefully weigh up the radical and directional testimonies in the Roosevelt horoscope published last week, with those in that of Parker, he will not find that the strength of the latter by any means outweighs that of the former.

The principle interest for Koresbans in the consid-

eration of these two horoscopes centers in the fact that they are indicative of two distinct types that personify two important principles that are specially operative at the present time. In President Roosevelt we find an extreme representative of the Martian forces; in Judge Parker, one of Jupiterian proclivities. Neither of these two men represent these forces in their highest, purest, and most exalted phases, for they are performers in a stage-play that does not include in its cast the highest and most progressed types of humanity, but of leaders of two powerful political factions their importance is not to be underestimated.

The sign Aries the head is rapidly approaching its culmination on Pisces, the tail of the Zodiacal serpent. This is equivalent to a planetary conjunction between Mars and Jupiter, which are natural opponents, and always set up destructive and disintegrating vibrations when brought into violent contact. It is the province of the Martian head to destroy the Jupiterian tail. Roosevelt as a most pronounced son of Mars, stands for all that is extreme, radical, head-strong, and progressive; he represents the destructive powers of a far-seeing mind that seeks to abolish the old order of things, and therefore stands forth as the representative of a new and forward policy that has for its objective the establishment of his country as the leader and head in the councils of the world, the shaper of its policies, and the prime controller of its forces. Parker, on the other hand, as the Jupiterian tail, is an extreme type of conservatism; he represents the legacy of past ages which embodies itself today in a policy of inaction, indecision, compromise, and retrenchment, a would-be obstruction to progress that, ostrich-like, would bury its head in the sand, oblivious of coming danger and the rapid march of opposing forces; content with the apparently large measure of prosperity and physical comfort that a false economic system has poured into the lap of the American people.

It is the province of the Martian sword to stir up and destroy the selfish, ease-loving lethargy into which the luxurious tendencies of the present age are directing the courses of humanity; and history furnishes numerous examples of its conquest over and destruction of the powers that have fattened on the starvation of the masses, and who have disguised themselves under the cloak of a false charity. Roosevelt may or may not be the involuntary instrument in the hands of destiny that will call into activity those forces of destruction that will pave the way for the new economic order; but of this we may be certain—that the two forces now arrayed in order of battle against each other, are thoroughly representative of the two principles of progression and conservatism just referred to. Victory is certain to soon or later ultimate in the destructive power; and the success of Roosevelt at the present juncture will certainly hasten the onward march of events and bring to a culmination issues that have for long remained in abeyance.

The time may or may not be ripe for strenuous action and quick conclusions, and we offer no forecast as to the result of the coming contest, for it is our policy never to predict unless we know and can show conclusively that the basis of our conclusion is supported by scientific facts that admit of no doubt. We have sought rather to point out the principal characteristics of the candidates, their individual tendencies, and the principles that each represents, and to demonstrate the astrological basis for our conclusions; for in an electoral campaign, real issues easily become observed, while a peep behind the scenes often reveals facts that the most discriminating spectator in the auditorium fails to perceive.



In The Editorial Perspective.

THE EDITOR.



THE GREAT PRINCIPLES of disintegration and centralization are very pronounced in the manifestation of their operations in every sphere of activity. The most pronounced tendencies of modern times are seen in the apparently opposing factors of division and reconstruction. These principles are operative wherever there is a culmination of an old line of progress and the beginning of a new. Their operation is inevitable, since the new develops from the old, and the old cannot pass away to give place to the new unless phases of dissolution obtain. While the old world is passing away the new must be in process of reconstruction. Since the fall of the Roman empire, governments have multiplied; and since the time of the Reformation, the sects of Christendom have increased in number, because of the elements of division and disruption. The world has grown more and more democratic, and the principles of individualism are widely advocated. Division is the order of the day in certain lines. The great mental spheres are breaking up; old established churches and organizations are losing their power. Alongside the marked evidences of division, centralization obtains. The world is expecting the new while it is losing its hold upon the old. There has never before been such a pronounced tendency toward a general pole of activity. In the sphere of economics especially, centralization is very marked. During the past ten years hundreds of trusts, with capital aggregating billions of dollars, have been formed. Genius is finding easier ways of accomplishing desired results; its great factor is co-operation, with common codes of regulation. The world is learning the lessons of convenience, and old methods are destined to pass away. There is going to be a radical revolution in the industrial and commercial world, brought about by the overthrow of the present order, and the adoption of principles of united effort and government control of secular affairs. Thousands are denouncing the tendency toward imperialism; no matter what the name by which it may be known, it is inevitable, because it comes through the principles of centralization, in which co-operation is conducive to convenience. Popular attempts at co-operation are unscientific, but they are no less an evidence of what is coming. There may be phases of oppression attending this unscientific centralization of power, and the power may be unrighteous; but it is conclusive that we may anticipate the real by observing the movements of the shadow. If the principles of reflex action did not obtain, we might conclude that the new order of things is to develop or evolve from modern socialism and other elements and movements of so called reform. The law of antithesis obtains, and the false is manifest at the time the new and true is in process of development. The counterfeit is always based upon the genuine. Modern reform efforts are mere expedients, containing the elements of compromise. Perfection is not aimed at in any attempt to adapt ideas to the conditions of the unthinking masses. This is why socialism can never realize its objects; it lacks the germ of social life and the ideal of perfection, and the means of at-

tainment. The editor of the *Cosmopolitan* proposes a solution of the liquor problem on the basis of an avowed compromise. Prohibition is considered impossible as long as the millions will drink; to take liquor away by legislation would be an infringement upon personal rights. The remedy proposed is that the state dispose of all liquor from government depots. The proposition has its merits as a mere expedient, but it does not contain the elements of genuine reform. Nevertheless it, as well as many other propositions and many practical lines of activity, show a general tendency to centralization. The world has not passed through the experience of final disintegration of the elements of the old age; nor has it reached the time of the manifestation of the perfect order; but we are in the period of transition. The resultant of the opposing *momenta* will be the movement along the new equator of progress in recognition of the positive pole of the new order, in which the necessary factor and coefficient of genius will be in the diligent performance of duty, inspired by the principle of love to the neighbor.

One of the greatest achievements in the line of mathematical astronomy is said to be the discovery of the planet Neptune by LeVerrier in 1846. He located the planet from the basis of his calculations, within one degree of the actual point of its discovery. It was an object of telescopic observation the same year. This was considered to be a great triumph for the Copernican system of astronomy and the Newtonian theory of gravitation. If that was a victory for modern astronomy, we can show a greater and more remarkable victory for *pure fiction*—and in doing so, it may be seen that theoretical astronomy may at least take rank next to the sphere of the *unreal*. In 1877, Professor Asaph Hall, discovered the two Martian satellites—Phobos, whose period of revolution is about eight hours, and Deimos, which completes a revolution in about thirty hours. It is well known that Dean Swift wrote his famous “Gulliver’s Travels” in the year 1726, one hundred and fifty-one years before the satellites of Mars were discovered. Now, Dean Swift wrote of these moons when he described Gulliver’s visit to the Laputans, the inhabitants of the circular floating island, who were far advanced in scientific lines. In “Gulliver’s Travels,” part 3, chapter 3, we find the following: “They have discovered likewise two lesser stars or satellites which revolve about Mars, whereof the innermost is distant from the center of the primary planet exactly three of his diameters, and the outermost five; the former revolves in the space of ten hours, and the latter twenty-one and a half, so that the squares of their periodic times are very nearly in the same proportion with the cubes of their distances from the center of Mars; which evidently shows them to be governed by the same law of gravitation that influences other heavenly bodies.” Professor De Morgan, commenting on this remarkable guess, declared that the prediction, both as to the times of periodic revolution, and their distance from Mars, is in marked agreement with the

independent calculations of modern astronomers. There is not a so called triumph in modern astronomy that approaches these predictions of Dean Swift, the author of "Gulliver's Travels," who not only made the remarkable guess that the two satellites existed, but calculated one hundred and fifty years in advance, their approximate periods of revolution and the location of their orbits. Yet in fairness to modern astronomy, we may make ample allowance, and say that the Copernican system is *almost* as reliable as the famous narrative of Captain Gulliver!

Speculation is to modern science what fashion is to society. The same general form of the body is maintained, of course; but it would never do for Nature to wear the same hypothetical gown every day of the year. Consequently, the scientists must provide an elaborate wardrobe, containing the latest styles of imagination produced by the famous *modistes*, so as to appear sensational and up-to-date when she is pictured in the Sunday papers and described in the latest scientific publications. One may observe the changing fashions in the mental world by closely reading the publications of the day. A daily paper does not amount to much which does not contain some scientific sensation at least once a week. A member of the American Association for the Advancement of Science has ventured on something new; he has calculated the amount of energy stored in the sun, supposed to be 886,000 miles in diameter; and finds that it will require 3,375,000,000 years of continuous outpouring of energy, before a sensible diminution in the amount of energy can be detected. For that length of time, at least, life will be supportable the same as now. According to some of the most eminent scientists of the times, however, the world cannot possibly last more than 2,000,000 years yet. The new conception simply puts off the date of destruction of the world for a period of time—and then the world may be in just the condition that such alarmists as Huxley and Spencer predicted for an earlier date. No scientist outside of the Koreshan System ever thinks of the sun as being anything more than a mere *store* of energy; hence, the speculation as to "how long the sun will last." If only the thought should come to the modern astronomer that the sun is a focal point of inflowing energy as well as a center of radiation, the way to recognition of the truth of the Cellular Cosmogony might be easier. Because the arc light is the meeting point of positive and negative currents of electricity, it continues to shine all hours of the night, night after night throughout the year. Suppose one should undertake to estimate how long the arc light would last from the basis of calculation of its apparent size and the amount of energy stored in the point? A most ridiculous blunder would be made, of course. So it is with the sun. Make the sun the focal center of the world of cellular activity, and the problem is solved and the universe itself seen to be an eternal thing, because of the operation of the principles of self-propagation.

An American Negro, Mr. D. E. Tobias, undertakes in the *La Revue*, of Paris, to defend the black race against the charges of the whites of Europe and America. He takes the position that the black races constitute a larger

portion of humanity than the white races, and instead of being inferior, they are really superior to the whites, especially in their conceptions of religion and philosophy. He declares that there is no race question, *per se*, in America, but that there is an economic question in which the blacks and whites are concerned, which gives rise to the hatred of the Negroes by the whites of the South. The charge is made that the whites of the Southern states have endeavored to crush the Negro by keeping him in ignorance, through restriction of liberty and curtailment of rights. Concerning the future of the Negro Mr. Tobias makes the prediction that the blacks and whites in America will mingle, and that the United States at some future time will be peopled by a new nation, in which the Negro will be a most important element. He says: "All the race prejudices of today will have been got rid of. Physically, the new race will be much stronger; it will be endowed by a higher intelligence and a more sympathetic heart; and it will have a higher and clearer conception of God than the whites of the West have ever had. It will be much less material than the American white of today. It will be especially concerned with the things of the mind, and moral excellence will become the dominant factor in the life of this new nation. The new race is also to gain more from the black element than from the white." These statements will be interesting to the students of Koreshanity, because of the simple fact that the Koreshan Science of ethnology contains the solution of the American race problem from the basis of fusion of the different racial elements. If Mr. Tobias knew something of the origin of the black race it might be easier for him to locate its actual status in the scale of progress, and to ascertain what part it will play in the world's future development.

A man who knew nothing about city building nor the age of cities, visited the site of the destruction of a building in London, and discovered evidences in the corner-stone that the building was erected just one hundred years before; and forthwith reached the conclusion that London was just a hundred years old. "Not so," said a well-informed Englishman; "London has existed as a city for many centuries." "But how can the city be older than its buildings?" "By processes of tearing down and building up—a constant renewal." A geologist examined a canyon wall, a rock ledge on the mountain side, and substances thrown out from excavations in the valley—and discovered evidences of comparatively recent formations, and concluded that the earth cannot be older than a few thousand of years. "Not so," said the well-informed Koreshan; "the earth has existed as a habitable sphere throughout all the ages of eternity." "But how can the earth be older than its mountains and valleys?" "By the processes of disintegration and reconstruction—a constant renewal; for the creation of the cosmos is continuous." And the light dawned on the geological mind.

When society as a whole is arranged in an order analogous to the order of the cosmos or its analogue, the human system, the government of the world will constitute a genuine commonwealth.

The Open Court of Inquiry.

THE EDITOR.

The Conception and Birth of Jesus.

"The most interesting topic to me is that of the Messianic manifestation. A friend of mine in Winnepeg, has startled me by coming out on the following platform:

"Jesus the Messiah was of the seed of David according to the flesh, and heir to his throne. He must, therefore, have been the son of Joseph, as Joseph's descent is traced by Matthew and stated to be that of Jesus. If not, why is Joseph brought in at all? Jesus could not have traced his descent from David through Mary, for female descent did not count among the Jews; and there is no proof anyway, that Mary was of Judah, for being the cousin of Elizabeth she was probably of Levi. Parts of the first and second chapters of Matthew are spurious. One evidence of this is the irrelevant way in which the Old Testament is quoted. The passage about the virgin being with child had a local fulfilment at the time it was written, and does not refer to Jesus at all; at any rate, Jesus is never called Immanuel in the New Testament. And the other quotations are wrongly applied. Matthew never wrote these verses at all; they were added later by some one to bolster up the Trinitarian theory."

"Now, what has Joseph's descent to do with Jesus. How do you harmonize the two genealogies? Was Joseph the actual son of Heli, but the legal son of Jacob through Heli having married his deceased brother's wife, Jacob and Heli being half-brothers?"

The theory cited above is but one of the very many hypotheses put forth in attempt to explain some of the apparent difficulties met in the popular study of the New Testament. There are two general classes of minds that have entertained views on this subject. One class believe in the divinity of Jesus, holding that Joseph was not a factor in the immaculate conception. Bible students of this class quote all the Scripture texts stating or implying that the Almighty was the father of Jesus. The other class believe that Jesus was a mere mortal man, holding that Joseph was his natural father—and they read the texts which seem to bear out their views, and seek to eliminate or explain away all the texts which appear to be in conflict with them. This kind of study of the Bible has gone on ever since the church lost its primitive conceptions of the truth.

Koreshan Science harmonizes all the facts, Scriptures, principles, and laws

relative to the conception and birth of Jesus of Nazareth. There is nothing to be explained away, because there is no conflict between the statements of the New Testament and the principles and laws of existence. If we should suppose, however, that the Almighty exists apart from humanity, and can do things better himself directly without any human medium, we should seek in vain to find the secret of the office and function of Joseph in relation to the Messianic manifestation of nineteen hundred years ago. But conceive that God is in the world of man, always working in and manifesting through man, being the interior life and mentality of the human race, subject to external and periodic manifestation in his own personality—and everything is made clear as to how the Virgin conceived and brought forth an immaculate being by non-sensual processes; and yet how Joseph, her husband, was the father of Jesus, an absolutely necessary factor in the immaculate conception.

Mary was the climax of the motherhood of the Jewish dispensation. Age-long conservation of vital energy, and desire to bring forth the Messiah, prepared the form which should produce a germ so highly developed as to require only a pneumo-psychic impression from the co-ordinate masculine form, to evolve the biune being. There passed over from the mind of Joseph to the mind of Mary, the essential substance which vitalized the highly developed germ. That substance involved the begetting potency of the Almighty which came down to Joseph, and psychically transmitted through him to the Virgin. Joseph was therefore the medium or instrument of the divine impregnation; and in that sense was the father of Jesus, the masculine factor in the conception; and yet Jesus was divine, because he was the offspring of Deity, not only directly through Joseph, but through the processes of dispensational generation from Abraham.

It is generally recognized that Jesus was Prophet, Priest, and King. He was therefore the involution of all the

elements of prophecy, mediation, and imperial power. As these were expressed in three general lines during the Jewish dispensation, Jesus must have come down through the dispensation in three general lines—through the prophets, through the priesthood, and through the line of the kings. Two of these lines converged in Joseph, the husband of Mary, and one extended through John the Baptist. Herein we find the solution of all the statements relative to the mission of John the Baptist, and all the problems relative to the genealogies of Jesus given by Matthew and Luke.

John transmitted to Jesus the central spirit of the Almighty—the Eloah, God the spirit. Thus John was Elijah the Prophet, as to his interior function; John was of the tribe of Levi, as was Elizabeth, and as doubtless also was Mary. Thus, the "law and the prophets [as to an interior degree] were until John," who began to preach the kingdom of heaven. Joseph was of the house of David, through whom extended the royal and prophetic lines. These two lines separated immediately after David—the royal or natural lineage extending through Solomon, and the spiritual through Nathan the prophet. From the time of David until the lines converged in Joseph, the genealogies of Jesus give different names; Matthew gives the natural lineage, and Luke the line of the spiritual descent.

It is not at all unlikely that Jacob and Heli were closely related; but Heli was the spiritual father of Joseph—his spiritual teacher, who transmitted to Joseph, in the course of his instruction, the essential spirit he involved. There may or may not have been some complication regarding Joseph's family relations; we could grant the argument that Jacob was the natural father of Joseph, and Heli his legal father through marriage—if so, there would be all the more reason for concluding that there was some specific causes which conspired to place Joseph in relation to Heli.

There are abundant Scripture proofs of the divinity of Jesus, and of the

fact that he was the son of the Virgin, and that he was "God with us." Koreshanity conclusively demonstrates that there should have come into the world nineteen hundred years ago a man conceived and brought forth parthenogenically, as the Seed and apex of universal life, being to humanity what the sun is to the physical cosmos. Thus the Seed should be in and of the human race; he should be the veritable Immanuel, the fullness of the Godhead bodily, produced and manifest in the world through the processes of the higher law of generation.

We do not appeal to the Bible to substantiate the claims of Koreshanity. The Bible, however, corroborates the various scientific demonstrations of the Koreshan System. The elements of demonstration of the System must alone substantiate its fundamental conclusions. Koreshanity is the complete science of pure Judaism and Christianity; it is these two systems revealed anew in the language of science.

Origin and Destiny in Deity.

"Since we are of our father the devil, how can the origin and destiny of man be Deity? (2) Is there any limit to the duration of consciousness on the plane or in the sphere of eternal life? (3) How may eternal life be attained after reaching the plane of immortality?"

God and the devil are related and associated in the work of perpetuity of the universe, their fields of operation being in humanity. They occupy different spheres and positions in the universal economy, but the one is as necessary as the other. They are extremes; they are antithetical, and yet co-ordinate; they are the two great poles of existence. But the primary and positive source of all things is in the Seed of divine life, which Seed is the perfect humanity of Deity. The Seed develops in an orderly way from a tree, which is the church; and the tree grows in a kind of soil. The soil occupies a lower plane than the life of the Seed, yet the relations of Seed and soil are reciprocal. The kingdom of the devil is the great field of resource of the divine life; God is the Creator, voluntarily and involuntarily, of everything and every condition in the cosmos, the Author of good and evil, the Cause of all states and extremes.

Man has a two-fold origin; he is

from beneath, and he is from above, because there are continually operative in humanity the ascending and descending elements of human life. Man as he exists today is a compound of the elements of aspiration and of descent in the broad way. The progressive man eliminates more and more the gross elements in him, and he rises in the scale of progress thereby, because he is principled in good. The man who is going downward is constantly eliminating the elements of good and absorbing through desire, the elements of destruction. Every man is a gateway, a pole, or crossing-point of spirits in their progress, the meeting point of those ascending and descending; therefore, every man is from beneath and from above; and though the devil is the progenitor of his mortal state, his highest origin is Deity, who will be also his destiny. God is the origin of every personal devil, because he is the Creator of the devil. Origin and destiny are one and the same in the highest cause-point or Seed of the universe.

(2) The life of the highest sphere of being is eternal—that is, without beginning or ending. It is the life of the Absolute, and it is continuous. It is periodically replenished from the highest type of human life, the Arch-natural life. The resource of the interior or eternal life is eternal, because the universe is co-existent with the Absolute. The universe always was and always will be, because it is complete within itself, and eternally perpetuates itself through the laws of self-propagation.

The consciousness of the sphere of eternal life must be just as continuous and uninterrupted as the life. It is the consciousness or knowing-together of the whole, the sphere of summing-up of all experiences in all planes and spheres of existence. It is the consciousness of the whole in the unity of the divine Being; and hence, there can be no break in the continuity of that consciousness, because if we could suppose that a break could occur, we should also have to suppose an interruption, an ending or change of some quality or state, and the beginning of another.

God the unchangeable is God the eternal spirit in the interior, the Abso-

lute, without beginning or ending, in whom there is no darkness at all, nor death. God the *changeable* is God in his manhood, God the perfect Seed of life. The interior life goes on eternally; the Seed appears and disappears, and lives and dies; and through the processes of the progress of the Seed in life and death, and the fruit of that Seed, the interior life with its consciousness is perpetuated.

(3) Eternal life is attained by the Immortals through absorption into the interior sphere. It is not a process of overcoming, but of development and progress in degrees of life and experience. The time comes in the progress of the mission of the Sons of God in the world, for them to disappear utterly from the external world. Their animal life descends to enrich and impulse the mortal world for another cycle, while their interior life is appropriated by the Gods of eternal life. This is absorption into Nirvana, concerning which but traditions exist in the Oriental religions. The last veritable absorption into Nirvana was in the ascension of Jesus of Nazareth.

The attainment of eternal life is through a final translation or deathless dissolution. Such absorption constitutes the source of replenishment of God's interior life. To attain eternal life then, is to be appropriated or eaten by the Gods—when that which is appropriated takes on the consciousness of the appropriating sphere.

The President's Letter of Acceptance.

The character of the work Uncle Sam has been carrying on, and the results that he has undertaken to secure for the expenditure of his money, are set forth in a masterly array of statement and argument in President Roosevelt's letter of acceptance, which was dated at Oyster Bay, September 12. The document is not a short one, for it contains about twelve thousand words; but the reader who goes through it carefully will find it terse and condensed rather than diffuse. It is long because it deals with many topics, and because it embodies a vast amount of concrete information. On this matter of public expenditure, Mr. Roosevelt, having first shown the error of the statement that there was a deficit last year, proceeds, in a very spirited and suggestive enumeration of useful public services, to show the difference between true and false economy.

Mr. Roosevelt's mature and statesman-like grasp of the national situation has

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

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never been shown to better advantage in any utterance of his than in this comprehensive argument in defense of republican methods and policies. Above all, it is refreshing in its directness, its freedom from mere platitude, and its avoidance of vague and ambiguous phrasing. Mr. Roosevelt, of course, is presenting a party document for campaign use, and is dwelling upon the virtues and good achievements of the party and passing over its faults and defects. Nothing else was to have been expected. Taking up the Panama matter, he extols the policy that has been adopted and that has passed into history, and declares that his opponents can only criticise what has been done by first misstating the facts. He presents with fine cumulative effect the record of achievement in foreign policy.—DR. ALBERT SHAW, in "The Progress of the World," *Review of Reviews* for October.

THE WEEKLY NEWS-DIGEST.

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Important Foreign News.

If reports are true, the Russians and Japanese have just fought the greatest battle in history, near Yantai south of Mukden. Terrific engagements have resulted in great loss of life—some reports placing the Russian losses at 37,000. War news is suppressed at St. Petersburg, and the people of Russia fear the worst. The Czar had ordered Kourapatkin to move toward Port Arthur for relief of garrison; he was forced to face the Japanese, with the disastrous results reported. Port Arthur has not yet fallen, but certainly no relief is in sight for the garrison.

Great preparations are being made in Rome for the celebration of the immaculate conception, in November and December.

Both Russia and Japan refuse to consider any terms of peace proposed by the United States or other nations.

Norway and Sweden increase tariff rates for protection of national labor.

Crop failures in western Sweden cause suffering among the peasants.

Lord Milner resigns British commissionership of South Africa.

King George of Saxony, dies after a protracted illness.

Happenings in America.

Judge Parker makes a sensational speech at Rosemount; full of errors and misstatements; claims our nation has lost \$650,000,000 and 200,000 lives in the Philippines. Reports of the War Department show expenditures for Philippines since May 1, 1898, not over \$200,000,000, and deaths from all causes, not over 5,000 officers and soldiers.

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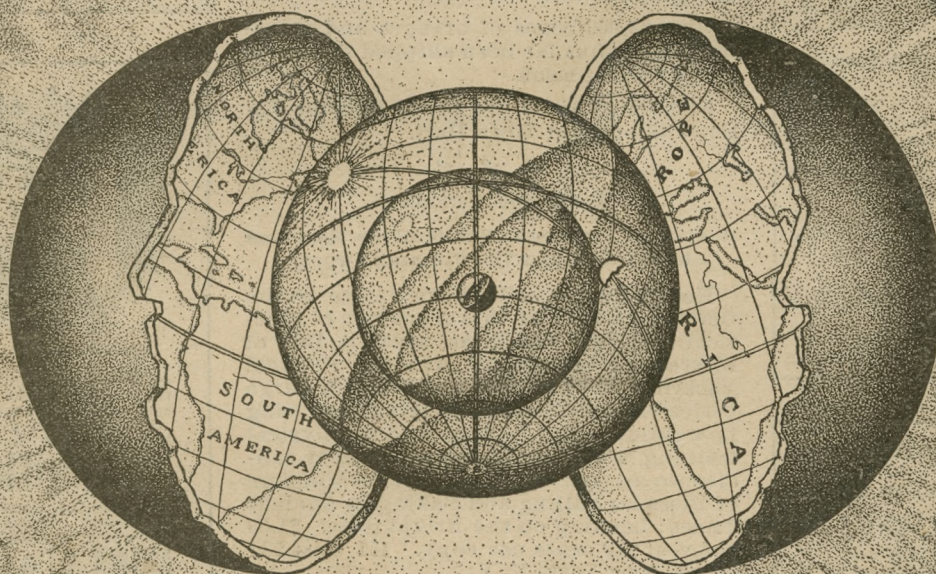
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